THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Lutheran Festivals in Germany.

"The festivals of the Lutheran Church of Germany exert an auspicious influence, so far as they draw the inhabitants to public worship; but the impressions there made are counteracted by the amusements which always succeed them when the weather is pleasant. In the cities, only a small part of the inhabitants observe them in a religious manner; in the villages the proportion is greater. The time thus lost in Saxony, is three-fourths of a month. Were these days passed industriously, there would be a great difference in the temporal prosperity of the people. I say lost, because to a great extent they are mere days of amusement, because also a religious festival which is not observed almost invariably exerts an influence unfriendly to morality. But, although Protestant Germany has gone to one extreme, in some of the churches in the United States we have vibrated to the other, in our total neglect of these days. Our Puritanical ancestors, under the influence of persecution, concluded that every thing which belonged to the English church was of course defective, and accordingly abolished every festival. They shunned Charybdis, and struck against Scylla. We celebrate the anniversary of that day when we declared ourselves free from the yoke of Britain, with bells, and cannon, and songs; while that day, which gave moral liberty to mankind, is by many sects forgotten. We carouse on the birth-day of our great political liberator; but how many congregations are there, which never assemble to commemorate the natal day of Him, who broke the fetters of death, and rose triumphant over the grave. What, if we cannot ascertain the day with certainty, should it be for this reason neglected? We should not adhere so closely to the letter, but endeavor to feel a little more of the spirit of thanksgiving for that atonement, which offers to us a deliverance from a bondage infinitely

more galling than all temporal slavery. The Lutheran gentlemen with whom I have conversed on this subject, could hardly believe me, when they were told, that even Christmas was not a festival in the Congregational churches of our country. They seemed almost inclined to ask, why we called ourselves Christians."

Mr. Dwight has, in the above extract from his "Travels" (which we copy from the N. Y. Obs.) expressed with much force, thes entiments of numerous Christians. It is indeed greatly to be regretted that the festival days of the Christian church have met with such a general neglect. The fourth of July, and the twenty-second of February, are, in many places celebrated with every possible demonstration of joy—addresses are made, churches sometimes opened, and business suspended. It is right that we should evince our joy on these occasions, and give thanks to God, for one of the richest temporal blessings which he bestows, is civil liberty. But we are under still greater obligations to retain the observance of religious festivals and anniversaries. These commemorative days more forcibly recal to our minds the favours which we have received from God, and have a tendency to awaken warmer feelings of gratitude to him, than could be done by the mere casual mention of the facts to which they owe their origin. The transition is easy, from a neglect of the anniversaries of the birth and death of our Lord, to a more censurable neglect of his precepts and to a denial of his divine character.—We hazard nothing by the assertion. If the fourth of July were suffered to pass by entirely unnoticed, many might at first be displeased, and suspect the patriotism of their fellow-citizens. Yet their feelings of indignation would soon subside, and they would share in the apathy of others. In time, some might, when that period again arrived, remember that on this day the independence of our country was declared, but the firmness which Congress displayed by that act, the dangers which they thereby incurred, and the advantages which have resulted from it, would not readily occur to the mind. It is generally thought that some public and dignified commemoration of that day, is a tribute which we owe to the memory of our revolutionary patriots. And is Christmas a less solemn day? Or has the anniversary of a political event, more claims upon our attention than the day on which the Saviour of the world died? He who on this day meets his brethren in the house of God, who is again reminded of the magnitude of sin, since a divine being alone could make an atonement for it, and who is called upon to obey and love and worship him who died on the cross, will be more impressed with the serious duties that are required of him, and will more firmly hold to the gospel, than one who never finds his church open on that day. It is true that the custom may degenerate into an empty form and not always be produc-

tive of the good intended—men may visit the temple of God on such festival days, and still be the same hardened sinners, but this objection might, with equal force be made against the usual service on the Sabbath day.

It is not our intention to enter, at present, into an investigation of the arguments for and against these festivals. Much might be said in their favour, the details of which would lead us too far. The original argument against them has been stated by Mr. Dwight in the remarks we have quoted. In Scotland, principally, the majority of those who espoused the cause of the Reformation, followed a common principle of human nature, which is not always duly guarded against; and rushed from one extreme into the other. They imbibed a horror against every thing that had any connection, however remote, with Popery. The Episcopal church in England, like the Lutheran church, retained some festival days, the observance of which they did not think themselves authorized to abolish, but which in their opinion seemed rather adapted to keep alive a spirit of devotion by their constant recurrence and to offer increased opportunities for disseminating a knowledge of Evangelical truth. But those with whom the Presbyterian form of church government originated, renounced them all. In their view, these appointed days resembled too much the institutions of the Catholic religion—they were popish superstitions—they might offer opportunities to the papists for regaining their former influence. No matter what advantages might be combined with these festivals, no matter how ancient they were and consistent with the spirit of the gospel, they must be abolished, because the Catholics observe them—because the Episcopalians whom they equally rejected from their communion, also retained them.

Well might the Lutherans whom Mr. Dwight mentions, be surprised when they heard that some sects altogether neglected these days. The German Protestants scrupulously observe them, and, as far as we know, also celebrate every anniversary of the Reformation. The anniversaries of that great day, (October 31, 1517) when the first attack was made against Popery by Luther, should never be allowed to pass unnoticed by those who value their religion and their freedom from Catholic ignorance and Catholic superstition.

The Lutheran Church in America has retained the observance of these days. Many of its members, however, we are compelled to acknowledge, have imitated the indifference to them, prevailing among most other denominations, and do not observe the spirit of the institution. It is a lamentable fact that a warmer and more general attachment to these customs of the Church, does not exist among our people. But the neglect is not universal. We have many members, who do no business on these

days, but devote them specially to the Lord. They assemble at their places of worship, unite in the praises of their Saviour, and, if they are Christians, take advantage of these opportunities to impress on the minds of their children, all that Christ did and suffered for them, and teach them to resolve never to forsake him. The impressions which children thus imbibe, we have frequently observed to be permanent and productive of much good.

In one of our cities, we saw, some years ago, the windows of three shops closed, in the same neighbourhood. It was Good-Friday. We learned that the owner of the first shop was a Moravian, of the second a Lutheran, and of the third a Catholic. All the other shops in the neighbourhood were open, and business was transacted as usual. Now we by no means say, that a man is authorized to injure his family and affairs through inattention, for any consideration whatever, but we do say that those whose windows were closed, who resigned the opportunity of making a little profit on that day, and who with their families probably attended divine service, showed at least, an outward respect to their religion and a liberality which was honorable to their characters. Though one of them was a Catholic and though his religion is gross, unbiblical and absurd in many respects, yet his belief that Christ is God, is biblical, and this action was done in remembrance of Christ.

We wish that this custom was prevalent in every protestant church.—It affords so many opportunities of invigorating our faith and hope in our blessed Saviour, it imprints so permanently on the mind a conviction of his exalted nature, it so often checks, by the regular recurrence of the days, the gradual introduction of infidel principles, and is in itself so venerable and in such harmony with the spirit of our holy religion, that no reasonable objection can be made against it. It belongs to us as Lutherans, to fulfil the design of this institution, and whenever we visit the house of God on these stated days, to think of him who died for us, to pour out our hearts in fervent adoration of him, to devote ourselves anew to his service, obey his laws, and trust in him alone. Unless this be done, divine service on these days will be but a mere form, and like all other things, its abuse will be injurious to others and dangerous to ourselves.

Welfare of the Church.

The unprecedented improvements, which now distinguish the Lutheran Church are no longer a matter of secrecy or doubt. The number of her watchmen is rapidly increasing; the *external* of the church is assuming a more elevated character; her institutions are in successful operation; the vast amount of means she can command is progressively brought to

bear on the advancement of her best interests, and her friends exult in the gradual development of plans calculated to build up and strengthen her walls.—Amidst these encouraging facts it is vastly important that measures be adopted to secure the tide of prosperity, which at present flows into her bosom, and to promote her future *internal* welfare. In view of this, it will not be denied, *that the faithfulness and spirituality of her ministers are indispensible requisites.* It is not enough that the wealth and effort of her friends are enlisted—that her institutions flourish, and that her ministers stand high in intellectual greatness.—If the catalogue of her advantages and qualifications ends here, her decorated walls may indeed attract the empty gaze, and occasion the unmeaning burst of admiration, but like the painted sepulchre of the Pharisee, she will present a less pleasing character when examined within. These very advantages may work her ruin, unless the watchmen feel the spirit of their office, and faithfully counteract any evil influence that may arise from such sources. If we would secure the internal welfare of the church; if after ages are to look back with emotions of mingled joy and gratitude to the basis of their growing prosperity—*the seeds of this prosperity must be lodged within.* When fervent piety, disinterested exertion, and unanimity of sentiment and feeling distinguish a body of ministers, the church, at whose head they stand must necessarily assume an eminent degree of moral excellence and glory. The great *Head* of the church has promised such, and such only, his aid and blessing; and, what cannot be accomplished under the superintending hand of Him, who will graciously own the humble exertions of his servants? Nor will it require a strong effort of the mind to admit, that the labors of men who are distinguished for their piety, their engagedness and spirituality, are best calculated to command success. All ministers have their influence in a greater or less degree, and this influence very generally raises or sinks the standard of their hearers piety. These gradually begin to think and feel in harmony with those who are appointed to watch over their souls, and whose example is held worthy of imitation. If a hearer has confidence in the piety of him whose instructions he enjoys, he will strive to reduce them to practice, and imitate the example of his teacher, and in this way not unfrequently, is the general character, of whole congregations determined. If therefore a body of ministers be eminently spiritual, and disinterestedly devoted to the cause they have espoused; if the influence they shed around them be consistent with the spirit of the Gospel—how much will they contribute towards the advancement of the real interests of the Church—how much will they effect for the rescue of immortal souls! Seeing then that the example of ministers has such an important bearing upon the character of the church, the consequences of

which are felt long after they have passed from this stage of action,—it is highly necessary that they be not only spiritual, but *eminently* and *habitually* so. They are the pillars by which the character of the church is supported; and in proportion as they practice the doctrines of the Bible, and confirm their instructions by obeying them themselves, they will convince their hearers of the purity of their motives, the disinterestedness of their exertions and the sacred character of their cause. This disposition they should endeavor to sustain, not only in the pulpit, but also in their intercourse with their fellow men, and in all the relations of life. Otherwise the external of the church may indeed assume a flattering appearance, and dazzle the eye of the superficial observer, whilst at the same time, souls may be famishing for lack of spiritual nourishment, and good men weep over the moral desolation of a degenerated church. In support of these facts, the page of sacred and profane history furnishes abundant proof. Let ministers therefore feel, that their obligations are great; their cause, the cause of heaven—and, influenced by the spirit of their Master, let them go forward in the mighty work, that eternity may testify that they have not lived in vain. ARNDT.

Meeting of Opponents

To Bible, Missionary, Tract and Sunday School Societies.

In our last number, p. 136, we inserted a notice, under the above head, of a meeting held by some Pennsylvanians, for the purpose of drawing up resolutions, opposed to Bible, &c. societies. We gave the substance of these resolutions, with a few remarks indicative of our astonishment at such proceedings, and expressing the opinion, that they would be perfectly harmless, from the folly of the attempt. We had seen a list in a German paper of those who signed the resolutions, and observed that the title *Rev.* was prefixed to two names. We were glad to find that they did not belong to our communion; and as we thought the odium arising from such preposterous conduct might fall exclusively upon our church, we stated that these two men were not Lutheran clergymen.—We knew that some members both of the Lutheran and German Reformed churches, had united with persons of different sects, in the attempt to suppress these institutions, but we did not think it worth our while to discriminate between them. We looked upon the whole as the mere result of ignorance, folly and childishness. We thought that though there were Lutherans among them, no one acquainted with ecclesiastical history, or with the state of our church in America, would say that our members generally entertained the same views, or would make the slightest reflection upon the Lutheran church. For from the time of

Luther, who so zealously maintained the necessity of making the Bible known among the people, and of giving religious instruction to children, our church has considered it an imperious duty to favor every institution which might promote religious knowledge. If then a few had so completely lost the spirit of religion, if a few had proved themselves to be unworthy children of the Lutheran church, we thought that their conduct could by none be considered as declaratory of the feelings of Lutherans, and that our brethren of other denominations would not have been thence led to make thoughtless assertions of us in general. But we were disappointed. In the "New York Observer" (one of the most respectable religious Journals, which we read) which came into our hands since the publication of our last number, we saw a piece headed, "Our German Neighbours," from which we make the following extract.

OUR GERMAN NEIGHBORS.

Will it be believed that in this twenty-ninth year of the nineteenth century, and in this land of Christian light, there are men, calling themselves Christians, *Protestant Christians*, who avow themselves enemies of Sunday Schools, Bible Societies, and all other kindred institutions which shed so much lustre over the age and country in which we live.—It is alas! too true. In the very heart of our country, in Pennsylvania, within one hundred miles of Philadelphia, there are towns where the people [composed principally of German Lutherans,] have assembled in public meeting for the express purpose of manifesting the bitterness of their opposition to all these institutions; and not content with this, have applied to all who are engaged in promoting them, epithets of the most coarse and vulgar abuse. These meetings, we understand, have been attended, not exclusively by the vicious and abandoned among the lower classes of society, but by men of wealth, by men in public office, nay, *by professors of religion, by elders of churches, who have been encouraged to do so by their corrupt pastors.*

We are happy to know that there are German Lutherans, who do not adopt the spirit of these resolutions, but who are warm friends and active supporters of every judicious religious enterprize. The founders of the Gettysburg Theological Seminary are of this class, and we trust that their institution, will be a light to enlighten the dark places in its vicinity. They have a great work to accomplish. There are probably in Pennsylvania alone 300,000 persons of German origin and attached to the German Lutheran and Reformed churches, a considerable portion of whom, it is feared, have imbibed the spirit of the resolutions quoted above."

The writer as the reader observes states that there are "*towns where the people [composed principally of German Lutherans] have assembled in*

public meeting for the express purpose of manifesting the bitterness of their opposition to all these institutions, &c." This is incorrect and unfounded. There is not a single town in Pennsylvania the inhabitants of which both "consist principally of German Lutherans," and who had besides "assembled in these meetings." In some towns we have the largest congregations, in others there are but few attached to our church. In no place where the Lutherans form the largest congregations, have these acts been sanctioned by them.—On the contrary, not a single instance, of public opposition to Bible &c. Societies, on the West of the Susquehannah, has been heard of, and in that district, there are towns, composed chiefly of Lutherans.

The writer adds that among the Lutherans who have not adopted the spirit of these resolutions, may be ranked the founders of the Gettysburg Seminary. We are glad that he has had so much information as to enable him to acknowledge this fact, but we wish that he had extended the sphere of his observation and embraced all our Lutheran synods as well as the founders of the Seminary, in the remark, as it is equally applicable to them all.

We should not have so long occupied the attention of our readers with this subject, but we thought that some notice of the remarks we saw in the N. Y. Observer was due to our church. The German language, among others, offered for a time an insurmountable obstacle to the increase of our church; and it must be confessed, prevented our English fellow christians, from forming a correct idea of our number and the state of religion among us. But the obstacle is removed, and the English language is now generally introduced wherever it is necessary. Besides we have two Periodicals in the language of our country, and from these, if attentively and regularly read, every one will be convinced that the last sentence we quoted from the N. Y Observer is incorrect viz: "that of the 300,000, persons of German origin residing in Pennsylvania a considerable portion of whom, it is feared, have imbibed the spirit of the resolutions quoted above." It is with unfeigned gratitude to God, that we now state, that the Lutherans in the U. S. are becoming daily more active in the cause of Christ, and that with the exception of an inconsiderable number in the district east of the Susquehannah they are the zealous promoters of all institutions, which have for their object the extension of the Redeemer's Kingdom. This will, we know be gratifying to the writer in the N. Y. O., as well as to all the followers of the Lamb, to whatever religious family they may be attached.

Since the above was put into the hands of the compositor, we received another number of the N. Y. Observer, from which we extract the following. We would merely remark, that if men considering themselves

members of the German Reformed, or Lutheran Churches, are guilty of such Anti-Christian proceedings, let them be exposed as they deserve, to the contempt and pity of those who love the truth. We repeat, that the Evangelical Lutheran Church, whatever the climate or country in which her members reside, is second to none, in promoting the Bible cause or any auxiliaries which are calculated to promote the cause of Christ. The German Reformed Church, will no doubt make her declaration, through her Periodical. As for ourselves, we disown every individual, who does not engage in the cause of the societies, which the poor deluded fellow-sinners in the "*dark corner*" oppose. A man may, as we know some did, during the last war, boast of his Patriotism and claim the honorable title of "A citizen of the United States" and yet be a traitor. And we look upon all, who call themselves Lutherans and oppose Bible, Tract, Mississionary, Sunday School Societies, as traitors to our beloved Zion—yes as traitors to God!

"Under this head we published last week, says the N. Y. Observer, "a series of resolutions in opposition to Bible Societies, Sunday schools, &c. passed at a meeting in Heidelberg, Pa. We have since seen in a German paper, entitled Frieden's Bothe, printed at Allentown, Lehigh County, an address, signed by eighteen of the Reverend clergy of the German Reformed Church assembled at Trexlerstown, on the 24th of May, which breathes something of the spirit of the resolutions. The object of the clergy in this address is to exculpate themselves from the charge of being friendly to our principal benevolent societies. They give it as their opinion that "a certain large and important denomination in our land" (meaning the Presbyterians,) "go too far in the exercise of their religious zeal"—they profess to consider Sunday Schools, &c. as well enough in themselves, but intimate that the object of the American Sunday School Union is "to draw away young people from the German churches," that our Bible Societies are "money-making concerns, and our Missionary Societies designed "to create disturbances in peaceable congregations," and that the petitions for a repeal of the law requiring the transportation of the mail on the Sabbath are justly censurable as "aggressions on the rights of liberty." These things are not said directly, but in a style of innuendo, calculated, and doubtless designed, to leave on the minds of those who read the address the impression that such is their opinion. They declare that they "are opposed to those institutions;" they boast that they "have no Bible Society in their Synod and stand as a Synod in connexion with none."

What must we think of the people who require from their clergy such avowals as these before they will admit them into the pulpit; and what

must we think of the clergy who will consent to make such avowals, for the sake of retaining their connexion with their congregations! We are happy to know that there was one clergyman at the meeting who refused to sign the address, and endeavored to dissuade his brethren from publishing it, and we ought to add, to prevent erroneous impressions respecting the German Reformed churches generally, that the district represented by the eighteen clergymen who signed the address, is doubtless the darkest spot within their pale. A majority of the General Synod of the German Reformed churches we believe are friendly to all good institutions."

Evangelical Lutheran Synod of North Carolina.

The Minutes of the Synod of North Carolina, have just come to hand. They furnish us with evidences, that our beloved Church, to the South, is extending her borders, and that amid numerous conflicting circumstances, the truth is advancing, whilst our doctrines are gladly received by many, who had heretofore been indifferent as to religion.

The Synod convened on the first Sunday in May, at St. John's Church, Wythe county, Va. and continued in close session during the 4th, 5th, and 6th of the month.

After discourses by the Rev. D. Scherer, Rev. S. A. Mealy, (a delegate from the Synod of South Carolina) and the Rev. G. Shober, the Lord's Supper was administered, to a considerable number of persons.

In the afternoon, Rev. Mr. Cline, Rev. John Reck and Rev A. Seechrist preached, and at candlelight Rev. Mr. Mealy delivered another discourse.

On Saturday preceding, Rev. Mr. Graeber and Rev. John Reck, performed the services preparatory to the administration of the Lord's Supper.

It appears, that during all the exercises, the audience evinced a deep interest in the sacred truths that were delivered.

On Monday morning, the Synod was constituted, according to usage, by singing a hymn, and an address to the Throne of Grace.

The names of the Ministers attached to this Synod, are viz: Rev. C G. Storch; Rev. G. Shober; President, Rev. J. Scherer; Rev. M. Walther; Rev. D. Scherer; Rev. J. Miller, Rev. J. Reck; Secretary; Rev. H. Graeber; Rev. W. Jenkins; Rev. J. C. A. Schoenberg; Rev. J. P. Cline; Rev. D. J. Hauer; Rev. A. Seechrist; Rev. J. Grieson; Rev. A. Grimes; Rev. J. Reicherd; Rev. Artz; Rev. D. P. Rosenmiller; Rev. Kaempfer. There were present nineteen Lay Delegates.

The Parochial Reports, are very imperfect. We are happy however that the Synod has taken such an order upon this interesting subject, as will enable us thereafter, to obtain correct information upon it. As it is, it is calculated to cheer us, for eight Ministers, report that they have under their care, thirty eight organized churches—that they baptized during the past year, 487 children 36 adults, confirmed 351, and administered the Lord's Supper to 1794 persons.

Rev. J. Reck and Rev. J. P. Cline, Michael Miller and Thomas J. Myers, Esqs. were elected delegates to represent this Synod, at the next session of the General Synod.

Numerous petitions for Ministers, were received, and the most expedient and feasible means were adopted, to meet the exigencies of the present time.

Sunday Schools are becoming general, and every effort is made, that they be organized in all their churches. The aged Father Shober appears to be very zealous in the cause of Sunday Schools and Tract Societies, and the younger brethren, seem to have imbibed the same spirit. Though his infirmities prevent him, from performing the arduous labors of a Preacher, he is nevertheless laboring for the cause of Christ, by encouraging such institutions as are calculated to defeat Satan's operations. The Synod with regret, accepted of his resignation, with the request, that he preach occasionally, to the people in his vicinity, and if necessary, administer the Lord's Supper.

To show our readers, what the views and feelings of our aged and beloved Shober are, we extract from the minutes the following, viz:

"A large assembly having collected, the Rev Mr Mealy preached in the English language, from *John's Gospel*, 9 ch. 4 v. The Rev. President followed immediately, and preached from the *Parable of the Labourers*, recorded in the Gospel of St. Matt. 20 ch. with a direct reference to the *Gospel Ministry*, in which he delineated, in a very pathetic and nervous manner, that the Gospel provides for men daily and laborious employment, the difficulties, and variety of temptations to which a faithful and zealous minister is exposed, from the world, Satan, and our own depraved nature; that a very important era in the history of our world has arrived, in which the Lord is calling and sending forth ministers to preach the everlasting gospel to Gentile and Jew; and that the auspicious day will soon dawn, when the Isles of the sea shall be converted, and a nation born to God in a day. He also stated the great necessity of renewed efforts, and redoubled diligence, by instruction and prayer, in public and in private, in Sunday Schools and similar nurseries of religion; that the Lord would increase the number of faithful and zealous labourers in his vineyard, and especially in our

Lutheran Zion. And as an encouragement to pious Ministers, he described, in glowing colours, the unspeakable reward promised, the crown of righteousness, the inheritance that is incorruptible and unfading, and the eternal weight of glory that will be bestowed on all the faithful labourers in the Lord's vineyard.

Two young Gentlemen, who after due examination proved themselves well qualified for the Ministry of Jesus, were ordained Pastors.

The Missionary Society of this Synod, then held its second annual meeting, and in the words of the Secretary, received several Auxiliary societies.

The Evangelical Lutheran Missionary Society for North-Carolina and adjacent States, then held its *second annual meeting*; elected new officers; received several Auxiliary societies, established in Rev. Messrs. Jenkins and Hauer's congregations; transacted all the business that came under its immediate controul; and then adjourned, to convene again in Guilford county, N. Carolina, on the last day of the session of Synod, at Lau's Church, in 1830.

Resolved, that a Special Conference to be held at St. Michael's Church, in Iredell county, N. Carolina, on the second Sunday in September, 1829, and that it be the duty of all the neighbouring Ministers to attend.

All the business being finished, and duly disposed of, the Rev. President delivered an affectionate address to the members of Synod, and presented the thanks of this Body to the people generally, and the members of St. Johns Church in particular, for their hospitality and kindness; and then, on bended knees, the Brethren united in praise and adoration to Christ, the great Head and Bishop of the Church, for the harmony and unanimity of sentiment existing among them as a body, and which is so desirable among persons professing the same creed; and invoking his blessing and aid on all our humble efforts to advance the glorious cause of our once crucified but now risen and highly exalted Lord and Redeemer; the present session closed, and Synod adjourned.

Our German Neighbors again.

"We are pleased to learn," says the New York Observer, "from the following communication, which is from the pen of one of the most distinguished members of the Lutheran church in West Pennsylvania, that the anti-christian spirit manifested in the meetings and resolutions of our German neighbors, upon which we commented a few weeks since,

does not prevail in the German churches to the extent that we had apprehended. Our information was derived chiefly from a gentleman who resides in East Pennsylvania, in the immediate vicinity of the towns where the anti-christian meetings were held, and whose acquaintance with Germans is probably limited to those in his own neighborhood."

Mr. Editor—Love to the kingdom of our divine Redeemer, and justice to the Lutheran church as a specific part of it, prompt me to offer you a few remarks relative to the article in a recent number of your paper entitled 'Our German Neighbors.' I am extensively acquainted with the German churches in Pennsylvania, and my impression unhesitatingly is, that in the remark appended to the resolutions of the meetings, lately held in Lancaster and Berks Counties, you have overated their importance, and probably mistaken the extent to which such a spirit prevails, in the Lutheran (I hope also in the Reformed) church. Among true and enlightened Christians there can be but one opinion about the character of the resolutions themselves; and that opinion is faithfully expressed in your animadversions; they are slanderous, anti-christian, devilish. But sir, I have not the least doubt that a large portion even of those who signed the resolutions, did it uncautiously, not reflecting on the real character of the declarations contained in them. Nay, I have been informed by a gentleman from that neighborhood, that some of the signers have made this acknowledgement.

Your expressions, "we are happy to know that there are German Lutherans who do not adopt the spirit of these resolutions," and "it is feared that a considerable portion of the 300,000 German Lutherans and Reformed residents in Pennsylvania have imbibed this spirit," are, to say the least, calculated to convey the idea that "a considerable portion" of the Lutheran church breathes a similar spirit. This I am happy to inform you is not the fact. Out of seven Lutheran Synods in the United States, six had heretofore by formal resolutions, and by their own practice, supported those very things denounced by these recent meetings.—Nay, I verily believe that several of these Synods are not inferior in piety and zeal to any similar bodies in our land. And even the Synod of East Pennsylvania, (embracing all Pennsylvania East of the Susquehanna,) in which these meetings were held, did about two weeks ago at a session held in Lancaster, by a decided vote declare their conviction of the utility of Bible, Missionary Societies, &c. This same Synod has for forty years been in the habit of sending out missionaries annually, and many of the ministers of this Synod have to my certain knowledge, afforded material assistance in the recent effort to supply the State of Pennsylvania with the word of eternal life.

One of these anti-christian meetings was attended by two clergymen, neither of whom was a Lutheran. One I know belongs to the seceders from the Reformed church, usually denominted Hermanites. He is said to be an orthodox, moral man, and to have subscribed the resolutions with reluctance and from fear of being turned out of his churches!! About the other clerical Judas I know nothing more than that he is not a Lutheran. You say some "were encouraged to attend these meetings by their corrupt pastors." This may be true, and it is possible your informant was mistaken. I *know* that one orthodox and faithful Lutheran clergyman, who abhors those resolutions as sincerely as we do, and was at the same time engaged in distributing the Bible in his vicinity, being interrogated by some of his members concerning the nature of the intended meeting, replied with truth that he knew nothing about it, and that if they felt any fear for their liberty, they had better attend the meeting and hear whether any secret conspiracy had been detected!! If more than this was done by any Lutheran ministers it is unknown to me, and I sincerely regret it.

But here the question naturally arises, how happens it that these meetings could be got up, and why has the Bible Society met with opposition in a few Counties in carrying their resolution into effect?

The *first reason* is the miserable state of education in Pennsylvania, which has no system of school laws deserving of the name. Hence infidels and designing politicians can impose on the credulity of the less intelligent, and make them really believe that their liberties are in danger, whilst the movers of the disturbance are laughing in secret at the ignorance of their dupes. I have been credibly informed, that the excitement near Reading was produced by the political opponents of a certain clergyman, who unfortunately preferring political life to the labor of the ministry, offered himself as a candidate for Congress at the last election.

Another reason is the comparatively low state of religion throughout Pennsylvania in general. It must not be forgotten that Pennsylvania is about fifteen years behind the states North of her in that general revival of pure religion which emanating chiefly from Massachusetts, in the days of Edwards, has been gradually travelling South and West. A considerable part of the Presbyterian church in Pennsylvania is at this day by no means prepared to join heartily in some of those associated efforts for the promotion of the Redeemer's kingdom, which are the glory of the present age, and the Episcopalians with very few exceptions give nothing to any other than Episcopal objects. Hence, as the diversity of the language has kept our Germans in ignorance of the wonderful progress of benevolence and Christian liberality in the North, and as

they had not seen any thing of this kind in their own neighborhood, these recent gigantic resolutions and stupendous bursts of benevolence, have come down upon them with an astounding influence; and the mere formalists among them, who are unfortunately too numerous, are strongly led to suspect that this is not all disinterested benevolence, but that some selfish object lies at the bottom. But give us a little time, and make due allowance for our peculiar infirmities, and I hope before long by the blessing of God, the great mass of our German churches, which have certainly improved thirty per cent. in the last ten years, will be found among the most active friends of general benevolence and piety. A *good* German translation of Beecher's sermons on National Prosperity circulating among them, would be of great service to the cause of true religion, and I doubt not, nine-tenths of the Lutheran ministers will cheerfully circulate it.

A *third* reason is to be sought in the apprehensions of many in different parts of the United States, reputed to be of more intelligence. I refer to the various publications emanating from different sources, and even from the halls of our national legislature, uttering accusations and apprehensions similar to these recent resolutions. These things are industriously circulated by the majority of our newspapers, into which little of a contrary spirit has found its way; as also by the periodical published in Philadelphia, called the Reformer, and another of the same spirit and the same name, published in the German language, in Lancaster.

To these reasons you, Mr. Editor, have yourself stated a *fourth* in your account of the recent meeting of Reformed clergymen at Trexler's town, Lehigh county, viz. the corruption of some of the clergy. The temporizing resolutions of this clerical meeting must be distressing to every true Christian, and afford a sad index of the piety of those who adopted them. If any encouragement has been given to this popular excitement by Lutheran *clergymen*, (of which I have not heard.) I confidently believe it must be confined to a *very few*, in that same land of shades. About this few, (who also showed what spirit they are of, at the late meeting in Lancaster,) as I can say but little favorable, I prefer saying nothing at all. Excepting these, and five or six restless spirits in Tennessee, who are not in communion with any regular Lutheran Synod, but call themselves the Tennessee Conference, I have reason to believe better things of the great body of the Lutheran clergy in our land.

In conclusion, I would recommend that the efforts of benevolence in behalf of our German population, in order to be most effectual, should be made as much as possible in concert with their own clergy. This

will prove to those who are of little faith on this subject among them, what as a general truth I confidently believe, that this benevolence is really sincere, and that its agents cordially rejoice in the spiritual prosperity of the German churches.

A LUTHERAN.

Evangelical Lutheran Missionary Fund.

The Treasurer of the Parent Domestic Missionary and Education Society of the Evangelical Lutheran Synod of Maryland and Virginia, acknowledges the receipt of the following sums:

From Miss Rebecca Bayer, Treasurer of the young Ladies Missionary and Education Society of Frederick, Md. $23 73 1-2

From Master Morris J. Jones, Treasurer of the Juvenile Missionary and Education Society of Frederick, Md. $1 75

LEWIS MEDTART, *Treasurer.*

The Earl of Winchelsea.—The withdrawal of this nobleman's name from the list of subscribers to the King's college, was in consequence of his rencontre with the Duke of Wellington; and the latter event we can state on authority, has since caused the noble Earl to withdraw his name from the British Society for promoting the religious Principles of the Reformation. Within a few days, the Earl of Winchelsea had addressed a letter to the Secretary of the Society, requesting that he may no longer be considered one of its Vice Presidents; assigning as a reason for this step, that after the violation of the laws of God and man, of which he felt he had been guilty in a recent affair, his name was unfit to appear at the head of a religious institution.—*Manchester Advertiser.*

Interesting Discovery.—We learn from the Saratoga Sentinel, that Dr Steel, of that village, a gentleman who has heretofore published several valuable papers on the medicinal properties, &c. of the Saratoga mineral waters, has recently ascertained, by chemical process, that they contain Iodine. 'It exists in the state of *hyriodate of soda*, and in sufficient quantity to give a decided character to the water. This substance has of late years been much celebrated for its efficacy in the cure of scrofulous and other indolent enlargement of the glands; and it is probably owing to its presence, that the waters have been found so useful in those afflicting disorders, as well as in many complaints of the stomach and bowels, for which their hitherto known properties did not very satisfactorily account.' Dr S. it is said, has written a memoir on the subject, which will appear in the next number of Silliman's Journal of Science. He is also about publishing an entire new work on the history, medical properties and uses of the waters.

South American Morals.

CALLAO, February 23d, 1829.

"The Limarians cannot boast of many public buildings, that are devoted to literature or amusements, unless it be of theological schools attached to the ascetic life. The museum is much neglected, and scarcely pays the virtuoso in charge of it for keeping off the intrusive spider, who has interwoven a mock diadem around the brows of many of his choice specimens. It is illy arranged with a spare collection of both natural and artificial curiosities.

"Here as in Old Spain, they are passionately fond of Bull fighting, than which nothing can be more sportless and bloody.

"The evenings of Sabbath days are usually set apart for this celebration—there is a strange inconsistency in the Spanish character both in the old and new world, in which they associate the extremes of piety and vice. On Sabbath mornings you see them at Mass, conning their Rosaries, and prostrating themselves before the elevation of the Host, with the most reverential genuflections—after the sun has crossed the Meridian, you will find the same individuals in the Bull ring or Cockery, in moods as unreligious as tho' "God was not in all their thoughts."

"The amphitheatre in which these amusements are celebrated is a Government House, which yields to the Treasury a handsome revenue, and is capacious enough to contain ten thousand spectators. The Vice Roys thought it no derogation to preside in Regalia, on these occasions, and I am sorry to say the Presidents have followed the example of their predecessors. There is an unfitness in such spectacles, that does not harmonize with the spirit and morality of republican institutions; they transport the mind backward, to the dawn of European civilization, or to the corrupter ages of Roman History, and in imagination, we behold a Caligula presiding over festivals of blood and inhumanity.

The Bull fighters do not display dexterity equal to those of Old Spain, neither does the Peruvian animal fight with the desperation of the Andalusian herd. The Matadores of Madrid and Seville often prostrate the monarch of the forest at a single blow, but here we see him coursing round the Arena with his sides horribly gashed, and frequently half a dozen swords sheathed to their hilts in his shoulders.

"The most striking evidence remaining of the former opulence of the citizens of this place is to be seen in the number of its Convents and Churches. No city in the world of the same population supported its religious establishments in equal magnificence, nor could boast as many pious and charitable foundations. Lima has always been represented

as the paradise of Monks, their revenues were enormous, and their influence upon society uncontrolable. It is no matter of astonishment if many of them when summoned to give an account of their stewardship, clung with a fain longing to the scenes of their earthly probation and reluctantly yielded a present for a contingent good, the felicities of earth for the promised joys of heaven. The clergy, however, with all other classes have felt the reverses of the times—the Churches have been disfurnished of their massive vessels of gold and silver, as likewise the Priesthood of Robes embossed with gems of extraordinary beauty and value, but on festival days, the service of the Altar, tho' not what it was, is still magnificent, and though the soiled vestments worn by the Brotherhood indicate the darkness of the present times, they serve as mementoes of the brighter days that have passed away.

"We enter the Churches in this country with much the same feeling as if entering a Temple of Antiquity, adorned with the spirits of art and contributions of nations. Along the aisles, and over the Altars, the deep things of christian faith are shadowed forth in the mystical devices of painting and statuary—symbolical representation of the transfiguration, crucifixion, and other subjects of divine story, stand grouped in the niches with dramatic effect, which like spectres gaping upon the beholder from their dark recesses, awe him into a feeling, Philosophy cannot resist.

"There is also seen in this place the Chamber, where was holden the sittings of the inquisition, for even in America intolerance had once established her Pandemonium. It is remarkable for nothing but the naked walls, which produce chilly sensations of horror, from the bare idea of standing in a Court, where difference of opinion, was pronounced heresy and attoned for on the rack or the gibbet."

From Dwight's "Travels in the north of Germany."

EICHHORN,

A Professor in the University of Gottingen.

Our readers will no doubt be gratified with the following sketches of two German Lutheran Divines:

"Among the professors of the institution, there is none whose name is so well known in the United States, as Eichhorn, the father. My imagination had drawn a splendid picture of his physical as well as mental being; what then was my surprise, on being ushered into his presence, to see a small man, of only five feet six inches in height, rather corpulent, and not having any resemblance to the picture fancy had drawn. His face is fine, and in his youth he must have been a very hand-

some man and as such he was doubtless regarded by the German mademoiselles, some fifty or sixty years since. His hair, which is very long, is as white as snow, and is thrown back, falling over his shoulders. His eye notwithstanding his close application, is very prominent, not having sunk in its socket, as is almost always the case with such intense students as he has been. Though now seventy-three years old, he has much of the freshness of middle age in his face, but in his walk you discover the influence of time. He received me with great politeness, and in that open manner, which in a few minutes made me feel quite at my ease. We talked about Charles X. Mr. Villele, French politics, the progress of liberty in Europe, and the Pope, on which topics he entered with a great deal of animation.

He has now almost finished the fifty-first year of his professorship, having been chosen when he was twenty-two years of age. It is generally admitted by all who know him, that he has been one of the most illustrious examples of mental application ever known in Germany. One who has long known him, and whose knowledge of his habits is such as to leave no doubt of the truth of the statement, has informed me, that during the last fifty-five years, he has been in the habit of studying sixteen hours a day. What an exhibition of the improvement of time! I could not look at him without feeling that he was almost without a parallel, as an example of assiduity. He seemed to me like a noble doric column, upon which time had beaten almost in vain.

It is now forty-six years since he published his *Introduction to the Old Testament*, a work of immense research, unequalled by any within my knowledge in the English language. No one can read it without being astonished at the extent of his attainments at the early age of twenty-seven. Before him many of the exegets of Germany had published historical views of the individual books of the Old Testament; but he was the first writer who presented a complete and connected history of the canonical books, in relation to their collection, original form, history of the texts, critical aids, with an analysis of each book. The historical part of his work is without a competitor, and will probably remain so for a long time to come. He feels as if very many of those writers who have followed him, had stolen from him! and judging from those works which I have read, his opinion is not without foundation.

HAUBNER

Professor in the Theological Seminary at Wittemburg.

Professor Haubner of the Theological seminary, is reputed to be one of the most eloquent preachers in Germany. His ill health prevented my having an opportunity of comparing him with those of Berlin. He is considered by his acquaintance and by the students, one of the most distinguished of the orthodox clergymen. The public as yet have had

no opportunity of forming an opinion of his talents and researches, except through the medium of the pulpit, as he forms in one respect an exception to almost all the German literati I have seen ; viz : that altho' more than forty years old, he has never published any work larger than a pamphlet.

He has been occupied many years in preparing a work on the genuineness and authenticity of the Old Testament, from which his friends anticipate the happiest results.

Few objects, since my first arrival in Europe, have more powerfully reminded me that I have left my own country, than the private libraries of the learned men of Germany.

That of professor Haubner, which I examined, is in theological worth superior to any public library in the United States, except that of Cambridge, and it is little if any inferior to that. It is principally composed of works more or less connected with his profession, consisting of the most valuable theological discusssions in the modern languages of Europe, of a great number in Latin and Greek, as well as of many of the principal authors in oriental literature, with commentaries on their writings. I found here the works of the most distinguished English defenders of infidelity, as well as of those of Christianity. He, like every other German I have seen, whatever his creed may be, entertains none of that dread of examining the writings of those who are opposed to him in sentiment, which is not unfrequent with us; making truth only the great object of his researches. We do the greatest possible injury to our creed by manifesting this dread of attack ; we acknowledge that our fortress is too weak to be defended, and thus confess to others, that we are holding untenable ground. The English clergy are accused by their opponents of pursuing this course ; and certainly, until within a few years, a very free spirit of investigation has not existed in our own country. Professor Stuart* in his department, has done much towards breaking the last fetters which held the mind in slavery ; and, in the institution where he lectures, has introduced a freedom of examination, for which he deserves the thanks of every liberal man.

With such feelings, it gave me not a little pleasure to see that professor Haubner was resolved to defend truth, not merely against the attacks of native but of foreign opponents.

He has been collecting his library the last twenty years, and by pursuing the greatest economy, has increased it to more than seven thousand volumes. When I remember that his salary as a preacher and professor, has not, during this period, averaged seven hundred dollars,

*Professor of Biblical Literature in the Theological Seminary at Andover, Mass.

I cannot but admire that love of literature, and that willingness to submit to privations, which he must have exhibited, in order to procure, the means of discovering and defending the truth. Such a private theological library has never been found in our country, and I fear there will be none such for a long period to come."

Indian Traditions.

Much has been said of the character of Indian traditions, as containing indistinct traces of the Mosaick history of the general flood, the fall of man, &c. The following, from Capt. Franklin's second expedition to the polar seas, as copied into a late Cherokee Phœnix, is perhaps a fair specimen :—

THE DOG-RIB INDIANS.

The *first man*, they said, was, according to the tradition of their fathers, named Chapewee. He found the world well stocked with food, and he created children, to whom he gave two kinds of fruit, the black and the white, but forbade them to eat the black. Having thus issued his commands for the guidance of his family, he took leave of them for a time, and made a long excursion, for the purpose of conducting the sun to the world. During this, his first absence, his children were obedient, and ate only the white fruit; but they consumed it all. The consequence was, that when he a second time absented himself to bring the moon, and they longed for fruit, they forgot the orders of their father, and ate of the black, which was the kind remaining. He was much displeased on his return, and told them that in future the earth would produce bad fruits, and that they would be tormented by sickness and death—penalties which have attached to his descendants to the present day. Chapewee himself lived so long that his throat was worn out, and he could no longer enjoy life; but he was unable to die, until, at his own request one of his people drove a beaver tooth into his head.

The same, or another Chapewee, (for there is some uncertainty on this head,) lived with his family on a strait between two seas. Having there constructed a wier to catch fish, such a quantity were taken that the strait was choaked up, and the water rose and overflowed the earth. Chapewee embarked with his family in a canoe, taking with them all manner of birds and beasts. The waters covered the earth for many days; but at length Chapewee said, we cannot live always thus; we must land again; and he accordingly sent a beaver to search for land. The beaver was drowned, and his carcase was seen floating on the water; on which Chapewee dispatched a musk-rat on the same errand. The se-

cond messenger was long absent, and when he did return, was near dying of fatigue; but he had a little earth in his paws. The sight of the earth rejoiced Chapewee; but his first care was about his diligent servant, the rat, which he rubbed gently with his hands, and cherished in his bosom until it revived. He next took up the earth; and moulding it with his fingers, placed it on the water, where it increased by degrees, until it formed an island in the ocean. A wolf was the first animal Chapewee placed on the infant earth; but the weight was too great, it began to sink on one side, and was in danger of turning over. To prevent this accident, the wolf was directed to move round the island, which he did for a whole year; and in that time the earth increased so much in size, that all on board the canoe were able to disembark on it. Chapewee, on landing, stuck up a piece of wood, which became a fir-tree, and grew with amazing rapidity, until its top reached the skies. A squirrel ran up this tree, and was pursued by Chapewee, who endeavoured to knock it down, but could not overtake it. He continued the chase, however until he reached the stars, where he found a plain and beaten road. In this road he set a snare made of his sister's hair, and then returned to the earth. The sun appeared as usual in the heavens in the morning; but at noon it was caught by the snare which Chapewee had set for the squirrel, and the sky was instantly darkened. Chapewee's family, on this, said to him, you must have done something wrong when you were aloft, for we no longer enjoy the light of day. "I have," replied he, "but it was unintentional." Chapewee then endeavoured to repair the fault he had committed, and sent a number of animals up the tree to release the sun, by cutting the snare; but the intense heat of that luminary reduced them all to ashes. The efforts of the more active animals being thus fustrated, a ground mole, though such a grovelling and awkward beast, succeeded by burrowing under the road in the sky, until it reached and cut asunder the snare which bound the sun. It lost its eyes, however, the very instant it thrust its head into the light; and its nose and teeth have ever since been brown, as if burnt. Chapewee's island, during these transactions, increased to the size of the present American continent; and he traced the course of the rivers, and scraped out the lakes, by drawing his fingers through the earth. He next allotted to the quadrupeds, birds and fishes, their different stations, and endowing them with certain capacities, he told them that they were in future to provide for their own safety, because man would destroy them whenever he found their tracks; but to console them, he said, that when they died, they should be like seed of grass, which when thrown into the water, springs again into life. The animals objected to this arrangement, and said, let us, when we die be as a stone, which, when thrown into the lake, disappears forever from the sight of man. Chap

wee's family complained of the penalty of death entailed upon them, for eating the black fruit, on which he granted that such of them as dreamed certain dreams should be men of medicine, capable of curing diseases and prolonging life. In order to preserve this virtue, they were not to tell their dreams until a certain period had elapsed. To acquire the power of fortelling events, they were to take an ant alive, and insert it under the skin of the palm of the hand, without letting any one know what they had done. For a long time Chapewee's descendants were united as one family; but at length some young men being accidentally killed in a game, a quarrel ensued, and a general dispersion of mankind took place. One Indian fixed his residence on the borders of the lake, taking with him a dog big with young. The pups in due time were littered, and the Indian, when he went out to fish, carefully tied them up to prevent their straying. Several times as he approached his tent, he heard a noise of children talking and playing; but on entering it he only perceived the pups tied up as usual. His curiosity being excited by the noises he had heard, he determined to watch, and one day pretending to go out and fish, according to custom, he concealed himself in a convenient place. In a short time he again heard voices, and rushing suddenly into the tent, beheld some beautiful children sporting and laughing, with the dogskins lying by their side. He threw the skins into the fire, and the children, retaining their proper forms, grew up, and were the the ancestors of the dog-rib nation.

Reasons for taking the Bible as my Rule of Faith and Practice, and for extending its influence.

Never, perhaps, has there been a period more remarkable for the progress of the gospel than the present. Churches are multiplying and are daily adding to their numbers such as will be saved. Believers in the gospel have aroused from their state of lukewarmness, are devoting themselves more ardently to inculcate the blessed doctrines of the *word*, and are acting as if they realized the importance of the admonition to do "*quickly* whatsoever thy hand findeth to do." Religion is now drawing the attention of that class of our community who were formerly indifferent to every thing of a spiritual nature. Christ and his sayings are becoming subjects of conversation to almost every one. Few stand on neutral ground; few there are but are gathering with him, or scattering abroad. But while the book of revelation is engaging the minds, and its truth operating upon the hearts of mankind, there are some who disbelieve its authenticity, and who reject it as a revelation because they cannot perfectly interpret every sentence,

or because they are at a loss to imagine how such ancient writings could possibly descend to us in a perfectly pure and uncorrupted state. Too much like Thomas of old, they must *see* before they can believe. Every paltry objection of their own fabrication must be done away, every trifling doubt must be removed, or they turn away from the Bible with a sneer, calling it a book of falsehoods. Infidels may reject, sceptics may doubt, and scorners may sneer, but, as to myself, I am willing, yea, I am glad to receive it as a guide to heaven, and desirous of extensively diffusing it, that every individual may be the subject of its direct influence, for the following reasons:—I believe the Bible to be a revelation from God, because it accounts for the beginning of the world and of men, which no other writings have done; because its prophecies *have been* and *are now* fulfilling; because its essential truths perfectly harmonize, although its several parts were written at different periods; because it describes its own progress, its own opposition, the class of people generally who will receive it, its effects on those who do not receive it, and because I find these effects to be uniform; and according as its sacred pages are studied and regarded, it produces humility, friendship, morality, and love to the Maker of all things. All these things other pretended revelations have not done; and as the Bible is a revelation, I wish it to be studied by all, because it is declared that there is no other way for man to obtain happiness hereafter, after which all men are seeking, than by strictly obeying its injunctions. If our Maker has been so kind, so good, as to give us a revelation to serve us as a beacon in this dark wilderness, I think it is highly important for poor erring man to examine it, to search it thoroughly, to find out what is God's will, and how we can enjoy with him a happy eternity.

But even if I disbelieved the divine authority of the Bible, why should I reject it? It is the best system that has ever been devised. Its effects have been of the best nature. Wherever the Bible is spread we see the state of society improved and improving; we find mankind becoming more social, better friends, and better citizens; we find it has been the forerunner of the "arts, commerce and philosophy;" and in a word, we find it has been the means of making men more like rational beings. But what are the systems of Mohammed, of Confucius, and of others, pretended messengers from God? On what testimony does the authenticity of their writings rest as revelations from the Deity? On their own words. They relate no miracles nor prophecies to testify that their systems were given by an all-powerful and all-knowing Being. What effects has the Koran produced on the followers of Mohammed? And what are the distinguished characteristics of the Mussulmen of Turkey? They are distinguished for nothing more than

for rapine, murder, treachery and cruelty. The influence of the systems of these impostors is directly opposite to that of Jesus Christ, and is directly opposed to the peace and happiness of mankind.

But is this the only reason why I adhere to the Bible? No. Nothing but the gospel of Jesus Christ can give that inward peace and satisfaction which will bear us up amidst the cares and difficulties of this chequered life—nothing

"Can make a dying bed,
Feel soft as downy pillows are,"

but the declaration that "Jesus Christ came into the world to save sinners. Even if the gospel is untrue, and the hope of the Christian all delusion, it is the part of a wise man to take what light he has. He will be happier in this world than the disbeliever, and his prospect in another will certainly be as good.

It is my desire, then, yea, my duty, to extend the influence of the Bible as a lover of good society, as a citizen, as a friend to the diffusion of useful knowledge and to human happiness—as a friend to my country and as a being journeying to another world.—*Ibid.*

Catholic turned Protestant.

A little pamphlet has recently been produced in France, by an obscure and imperfectly educated mechanic, which has attracted more attention, and is likely to produce more effect in the conversion of Catholics to the Protestant faith, than many of those elaborate and learned dissertations in which it was the fashion of former times to engage. A saddler, of the name of Bayssiere, is its author; a member of the Romish Church by birth, who had received no religious education, and continued till his thirty-second year in profession a Catholic, but in reality a Deist. Still he attended the Catholic services; and though he would not communicate, he once consented to make confession, as a necessary preliminary to being married; and he looked upon Protestants as heretics: but he neither read nor believed the Bible. At this time his wife died; and partly from a desire to show honor to her memory, partly from a suspicion that the prayers of the church might alleviate the sufferings of the dead, he determined to procure nine masses to be said for the repose of her soul. The priest to whom he applied, promised, but failed to perform them. Month after month he repeated his application, but in vain, the priest complaining that he had not time; and his tenderness for his wife made him very indignant at this supposed protraction of her sufferings in purgatory. At length it was suggested to him, that if he paid the priest in advance, he would probably be more suc-

cessful: he tried the experiment, and it succeeded; the money was accepted, and the masses were said; nay, the good priest, who had no time to perform three, now benevolently wished to perform six, rather than return the change out of a six franc piece which the poor man had presented.

Such an instance of cupidity startled Bayssiere, and led him to inquire whence the lucrative doctrine of purgatory was derived. He was not himself a believer in the Bible; but as he knew that the priests asserted that all their doctrines and ceremonies were founded on that book, he felt a curiosity to know what the Bible said upon the subject. While these reflections were passing in his mind, he suddenly recollected that he possessed a copy of the New Testament, in which he had learned to read, but which he had never opened after he was ten years of age. He eagerly seized it; and with that vigor and warmth of temperament of which his book furnishes several examples, never stopped, till he read it from the beginning to the end. His only business was with the doctrine of purgatory; and he disregarded every thing which did not bear upon that single point. He gives, with much artless simplicity, the result of his studies: he found nothing which made for, but much which made against that doctrine; and he arose convinced, that if the Bible was to be the standard of appeal, there was nothing to be found in it in favour of that fabled intermediate state of departed souls.

It then occurred to him, that the pope must have invented this lucrative doctrine; and he in consequence felt resolved to know who the pope was. He heard that he was the successor of St. Peter; that St. Peter was the head of the church; and that consequently the rights and prerogatives of St. Peter had devolved upon succeeding pontiffs. This he had heard in conversation and from the pulpit; but he was now desirous of understanding what the Scriptures said on the subject. With the same singleness of purpose as before, he sat down to the perusal of the New Testament; and reading, without intermission, from the first page to the last, he discovered that St. Peter had never preached at Rome; and had never, during his life-time, been recognized as the head of the church;—in short, that the whole system was an artful fiction, invented and maintained to procure gain or power to its authors.

"Thus," he says, "I discovered that these two primary doctrines of the Romish Church— namely, purgatory, and the supremacy of St. Peter and his successors,—had not at any rate been inculcated by the writers of the Gospel. Although, previous to this discovery, I had not been very zealous in the belief of these two points, yet I cannot tell you what interest I felt in the ideas I had acquired. The New Testament, which I was still far from regarding as a Divine revelation, appeared to me a collection of precious documents, in whose authority I then began

to feel some degree of confidence. Though I found this study novel and difficult to a poor uneducated artizan like myself, it was at the same time so attractive to me that I was induced to continue my researches." pp. 25, 26.

His next inquiries were directed to the doctrine of the real presence. His mind had always revolted at that essential article of Catholic belief: of all the tenets of Popery this had tended the most to alienate him from the Christian religion, of which he had been taught to consider it an inseparable part, and to force him into infidelity. Occupied exclusively with this subject, he again read through the New Testament. For some time he saw nothing that seemed to countenance the doctrine; but at length, meeting with the passage in St. John, chap. vi. on which the Catholics lay so much stress; "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" he thought the proof decisive, and was on the point of abandoning with disgust the record in which so palpable an absurdity seemed to be promulgated. Further search, however, threw light upon the passage; and in the sixty-third verse, he discovered what he called the key of the chapter. He saw that the expressions eating and drinking were used figuratively; and that they really signified nothing but "knowing Christ, coming to him, and believing in him."

Convinced of the being of a God, a sense of his own unworthiness and sinfulness now affected him deeply; and these were followed by resolutions of amendment. But here it seems he was embarrassed; he endeavoured to recollect whatever rules of virtue and maxims of wisdom he had heard; at length the thought occurred to him, that he might find something to the purpose in the New Testament; and for the fourth time he commenced its perusal. The following is his own animated language on the occasion.

"I wish it were in my power to recount to you, my dear children, all the effects that the eternal word of God produced upon my heart, for from that time I recognized it to be the revelation of Sovereign Wisdom; in the genuine expression of the Divine will, the message of a tender and compassionate Father, addressed to his ungrateful and rebellious children, soliciting them to return and find happiness in him. I wish I could retrace the impressions that this Divine message produced on my mind, the vivid emotions I experienced, and the thoughts and feelings (never, I trust, to be forgotten) excited by that reading.

"I was like a man born blind, and suddenly recovering his sight, in a magnificent room, lighted up by a splendid lustre, and by a number of bright lamps hung around. My feelings at least corresponded with those of a man under such circumstances, were they possible. *How*

glorious was the light of the Gospel to me! I sought for morality, and I found *there* the most simple, clear, complete, and perfect system of morality that could be conceived for conduct, and *there* I found precepts suited to every circumstance that could present itself in life, as a son, a brother, a father, a friend, a subject, a servant, a labourer, a man, a reasonable creature. My duty in every relation of life I there found inculcated in the most admirable manner. I could not imagine one moral duty for which I did not there find a precept: not one precept, unaccompanied by a motive; and no motive that did not appear to me to be either dictated by reason, or enforced by an authority against which I felt conscious that I had nothing to object" pp. 42—44.

Penetrated with this deep sense of the perfect morality of the Gospel, he was led by that Divine Teacher, who we cannot doubt secretly guided his mind, to ascend to another question: "Was that code of moral doctrine dictated and inspired of God?" "Who," said he, in the workings of his vigorous mind, "were the writers of this book?" "And when," adds he, "I recollected that they were poor uneducated mechanics, like myself, the question immediately presented itself. How could fishermen, tax-gathers, and tent-makers, acquire such extraordinary sagacity, penetration, wisdom, and knowledge. Ah, I exclaimed, this is indeed a problem which can only be solved by admitting their own assertion, that the Spirit of God directed their pens, and that as they were inspired, so they wrote."

From the inspired morality of the Scriptures, he proceeded to reason onward, to the inspiration of the doctrines.

"If God inspired the Apostles, and enabled them to give to the world the purest and most perfect system of morality that can be conceived, is it to be supposed that in the remainder of their writings, he would leave them to their unassisted reason; and permit imposture to be confounded with truth? No: from the same source cannot proceed sweet waters and bitter. As the moral precepts of the Gospel are Divinely inspired, so likewise *must* be its doctrines." pp. 45, 46.

Thus ends the process by which this simple mechanic, under the unseen influences of that Divine Enlightener who has promised to instruct every sincere inquirer, was conducted to the full conviction that the whole contents of the New Testament were dictated by the Spirit of Truth.

But, after all, mere knowledge is not religion; nor would it have been of much spiritual value to this poor man that he had rejected a few errors of Popery, if he had gained nothing better in their place. But to the illumination of his understanding it pleased God to add the conversion of his heart. By the Bible, and the Bible alone, he became, not merely a nominal Protestant, but a Christian. He felt, he says, "the

suitability between the wants of his soul, sinful and destitute of all peace and comfort, and the work which the Saviour had accomplished by his death upon the cross :" he viewed the promises of God as suited to his own case ; he regarded Jesus Christ as a sacrifice offered for his sins ; he trusted in him by faith for the expiation of them, and for reconciliation with God ; and thus simply depending upon his Saviour he obtained peace of soul, a peace which was able to support and strengthen him amidst all the afflictions of life. He thus feelingly sums up the dealings of God with him.

"In this manner you see how, a sinner and a prodigal as I was, my heavenly Father met me, and received me to the arms of his mercy! how he made known to me his free grace and heavenly gift, of which I was utterly unworthy. It is his grace which has accomplished all in me! He it was who began, who carried on, and who, I trust, will perfect this work of salvation. Without his Spirit operating on my heart, it never could have experienced a real conversion." p. 47.

Bayssiere now began to feel desirous of intercourse with persons entertaining the same views and feelings with himself—with those whom he calls "Gospel Christians ;" but where to find them was the difficulty. The thought glanced across his mind, that Protestants might be the people of whom he was in search. "But instantly," he says, "I repelled an idea which early prejudice had made revolting to me. I had been brought up in the conviction that the term Protestant was synonymous with heretic, blasphemer, and reprobate." Soon, however, the thought returned, and reflecting on the declaration of St. Paul, "All that will live godly in Christ Jesus shall suffer persecution," —possibly, said he, these Protestants may be calumniated, because their religion is in accordance with the Gospel, and he resolved to clear up his doubts upon this point ; but there were no protestants in the neighborhood.

"I waited patiently,' he says, "for some time, and applied myself diligently to reading and meditating upon the word of God, which had become, like necessary food to my soul. In all my prayers I entreated the Lord, that he would condescend to direct me to those true Christians of which his church was composed, and permit me to become one of their number : I felt a confidence, from all I had experienced, that my Divine Benefactor would grant my request whenever he saw it good for me : this confidence quieted me, but could not remove my desire to ascertain what the Protestant religion really was."

It happened, however, that his wife in early life had known something of Protestants, and those whom she had known evidently appear to have been persons of elevated piety.

"In her description of the Protestant worship, imperfect as it was,

he thought he could recognise those traits of simplicity that characterized the worship of the primitive Christians: and when she had finished, he said to himself "This is indeed like the worship recorded in the Acts of the Apostles."

On Christmas day, (we believe in 1826,) he was admitted at Neve into the bosom of the Protestant church; and we have the satisfaction of learning that he has remained a steadfast and worthy disciple of that church. He has learnt experimentally, and in his own person, the truth of that passage, "All that will live godly in Christ Jesus shall suffer persecution;" but this tended to give greater notoriety to the fact, and greater circulation to the history of his conversion. His little book has excited much attention in the south of France: a very considerable number of Catholics have embraced the Protestant faith; and there are some symptoms (and symptoms of a nature to inspire very joyful confidence,) that pure and undefiled religion is gaining ground in that quarter.

We think that great advantage might result from the circulation of this tract in Ireland. A strong disposition to enquire prevails among the Catholic population; and we know that they have sometimes asked their priests with great significancy, Why will you not let us read the word of God? For a people thus disposed, a publication has been wanting so plain as to be quite intelligible, and yet so powerful as to carry conviction along with it. The work of Bayssiere is short, familiar, clear and cogent. The most ignorant among its readers can understand it, the most learned cannot refute it; and it has this pre-eminent recommendation, that it appeals to nothing but the Bible. If the Catholics of the sister kingdom can be persuaded to search the scriptures, the result is not problematical. There is much truth, as well as *naivete* in the exclamation of the French Catholic commander, in the times of Henry the Fourth, who threw away the Bible, saying, "That book ought to be suppressed—it is all against us."—*Christian Obs.*

Tannoos El Haddad.

A communication to the *American Board*, from their Missionary in Syria, Mr. Smith, published in the last Herald, furnishes the following account of a controversy between the young Arab convert, Tannoos El Haddad, and the Priest of the Greek Catholic Church,—of which, in the days of his ignorance, he was a member. The account was furnished in writing to Mr. Smith; of which the following is a summary, shewing the pricipal points of differences.

The first of these was praying for the dead. This Tannoos introduced by asking, of what use are these prayers, and why do the priests take pay for them? Priest. They are necessary in order that the dead may be saved from accidental (minor) sins. T. Do these masses deliver from hell? P. They are of use but cannot deliver from hell. Is there

any other place of punishment? and how many places are prepared for the righteous and the wicked? P. Two, one heaven and the other hell? T. You astonish me, for how can the masses be of use if there are only these two places? P. In my Father's house are many mansions.—T. Where are these mansions? P. A part are in heaven and a part in hell; nevertheless if there are any accidental (minor) sins, they are pardoned by the means of the masses. Tannoos finding him, instead of being led by these questions to see the absurdity of his positions, returning to it with increased positiveness, told him plainly, "This is a dreadful error, since in the sight of God there are no minor sins of such a kind as not to expose those who commit them to everlasting punishment, our Saviour having told us that for every word that men speak they shall give an account in the day of judgment; and especially since most men try every method to collect and treasure up money with the expectation, that after their death their children, or relatives, or heirs, will pray to the saints and get masses read for them, and thus raise them out of hell." The folly of this expectation he forcibly proved by quoting the parable of the rich man and Lazarus, the only instance in the Bible of any thing like a petition for the dead, or a prayer to a departed saint, and then said, "Now since Abraham could not deliver the rich man, nor even send Lazarus to dip the end of his finger in water and cool his tongue, how can you say that prayers to any thing other than the high God can have a saving efficacy? It is perfectly evident from the Gospel, that after death every one will remain in his place until that day when the books shall be opened and the secrets revealed, and every one rewarded according to the deeds done in the body. Then shall those who love Jesus Christ and cordially believe on him stand on his right hand, and the unbelievers, who have not this genuine true faith, shall go away into everlasting punishment." The priest appeared to feel the force of this argument at the time; but coming again the next morning, he endeavoured to prove that the passage quoted by Tannoos, was not to the point, since it was a parable, and the rich man's sins were aggravated. He was soon, however, driven from Scripture ground, and then made the usual appeal to the fathers of the church, who had sanctioned such prayers, and said he was not wiser than they, and soon went so far as to declare that they were inspired, and whatever came from them was from the Holy Ghost. Tannoos expressed his surprise at such an assertion, and used argument to prove its falsity.

In the evening of the same day the prohibition of meat in the canonical fasts was discussed, and Tannoos quoted many passages of Scripture to prove that the eating of meat was not sinful, and that the church had no right to pronounce it so; the last of which was Col. ii. 16, 'Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." "But," said the priest, "these laws against the eating of meat have been transmitted to us from the fathers of the church." "Were they," replied Tannoos, "more honorable than Paul, who wrote what I have just quoted?" "Yes," returned the priest, "in my opinion John of Damascus was more excellent than Paul, and had more of the Spirit." Tannoos gave him a proper reply to this daring and impious assertion; and afterwards turning to the book of the councils, read to him several passages from the canons of the earlier ones, among which were the two following: "It appears to us that the Presbyters and deacons and clergy who have abstained from eating meat ought to make use of it, and if they will not, nor eat herbs mixed with it, and will not obey